

HOLY
Rules and Helps
TO
DEVOTION,
Both in
PRAYER
AND
PRACTICE.

BY
The right Reverend Father in God,
Bryan Dappa,
Late Lord Bishop of *Winton*.

The Second Part.

LONDON: Printed for *J. Collins*
at the Kings Arms in *Ludgate-street*. 1673.

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THE SECOND PART

TO THE HONOURABLE THE LORDS OF THE HOUSE OF COMMONS

HOLY
Rules and Helps
TO
DEVOTION,
Both in
Prayer and Practice.

Of Prayer, what it is.

PRAYER is an humble
Address of the Soul
towards God, for
whatsoever we stand in need
B of,

of, either in relation to this
Life, or the Life to come.

Prayer is

(The lifting up of the soul,
The pouring out of the
Soul,

A wrestling with God,

A Sacrifice to God,

A Succour to the Soul,

A Scourge to the Tem-
pter,

A Sanctuary in troubles.

A Remedy for Sins,

A Key to open the Mor-
ning,

(A Lock to shut in the
Evening.

of

*Of Morning and Evening
Prayer.*

I.

Morning and Evening
Prayer are instead of
that Morning and Evening-
Sacrifice which God enjoined
to be daily offered in the
Temple.

II.

They are out-goings of the
Morning and Evening which
David speaks of, *The out-go-
ings of the Morning and Eve-
ning shall praise thee.*

B2

They

III.

They are to every devout Soul, like that Pillar which guided *Israel* through the wilderness, as a Cloud by day to shadow them, and as a Fire by night to comfort them.

IV.

By Morning Prayer thou openest the windows of thy Soul to the Sun of righteousness, and by Evening Prayer thou shuttest them against the danger of the night.

In

for Devotion. 5

V.

In your Morning Devotions you are to say within your self, What shall I do this day which God hath given me? how shall I employ it? In the Evening, What have I done this day? how have I spent it?

*Short Ejaculations or Occasional
Prayers for the Morning.*

Blessed art thou, O God,
who hast sent the Day-
spring from on high to visit
me; who hast given my Body
rest, and preserved this night
my Soul in safety.

B 3

Bles-

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Blessed art thou, who renewest thy mercies to me every Morning, and hast given me one day more to serve thee and call upon thy Name.

Or this, *Psal. 143. 5. 8.*

Let me hear thy loving kindness, O God, betimes in the morning, for in thee is my trust. Shew thou me the way that I should walk in, for I lift up my soul to thee.

Or this, *Numb. 6. 24.*

The Lord God bless and preserve me, make his face to shine upon me, and be gracious unto

for Devotion. 7

unto me ; that it may go well
with me this day, and ever-
more.

A Short Prayer at Up-rising.

O Blessed Saviour, who
hast taught me, that
the dead shall hear thy voice,
let me no longer lie in the
grave of sloth ; but raise me
as thou didst thy servant *La-
zarus*, unbind my hands and
feet, set me in some good way,
that I may glorifie thee by
serving thee this day with a
pure mind and humble heart.
Amen.

At your Clothing.

O My God, as I came in-
to the world a weak,
a naked, and a wretched
Creature, so am I still, if
destitute of thy grace. Reach
out therefore unto me, the
unspotted Robe of thy Sons
righteousness, and so cloath
me with all the graces of thy
holy Spirit, that thy Image
may be daily renewed in me,
and thy Name honoured by
me for evermore, *Amen.*

At the Washing of your Hands.

O My dear Saviour, who hast opened a fountain for Sin, and for all uncleanness; wash me thoroughly with those saving Waters, that being purified from the stains of Sin, and the guilt of my natural Corruption, I may with the more confidence, draw near to thy throne of grace, and bow my self before thy Mercy-seat. *Amen.*

Eccl. 38. 5 23.

Before thou prayest prepare thy self, and be not as one that tempts the Lord.

B 5

Three

Three Rules of Preparation.

I.

First, you are to remember when you settle to Prayer, you then place your self in the presence of God, whose eyes are upon all men, but especially upon such as call upon him.

II.

Secondly, the Consideration of his Presence is to put you in mind, with what humble Reverence both of Soul and Body, you ought to appear before so great a Majesty.

Third-

III.

Thirdly, before you begin to pray, you are to resolve within your self seriously to intend the Duty you are about, that your heart may not wander, but go along with your Prayers, or if through weakness, it happen to stray, to call it back again, and to ask Pardon for it in some such short Prayer as this :

Lord strengthen me and restrain me, and lay not this weakness to my charge.

A

A Prayer preparative.

O My dear and blessed Saviour, who with so much zeal didst drive out those who turned thy House of Prayer into a den of thieves, clear at this time the Temple of my Soul from vain and sinful thoughts, cast out all wandering Imaginations, leave nothing behind, that may either disturb or distract me in the performance of this my duty, that my Prayers may ascend as Incense, and thy grace and mercy may descend as dew to the saving of my soul, and to the glory of thy name. *Amen.*

Mor-

*Morning Prayers collected out
of the Psalms.*

I.

DEfend me, O GOD,
under thy wings, and
keep me safe this day under
thy Feathers.

Give thine Angels charge
over me to keep me in all my
ways.

Preserve me as the apple
of thine eye, hide me under
the shadow of thy wings:
That no evil may happen un-
to me, nor no plague come
nigh my dwelling.

B

Crc

Create in me a clean heart,
and renew a right spirit with-
in me.

O hold thou up my go-
ings in thy Path, that my
footsteps slip not.

Who can tell how oft he
offendeth? O cleanse thou
me from my secret sins;
But above all, keep me
from presumptuous sins, lest
they get the dominion over
me; so shall thy servant be
undefiled and innocent from
the great offence. *Amen.*

II.

Unto thee, O GOD,
lift I up mine eyes, O thou
that

for Devotion. 15

that dwellest in the heavens.

Yea unto the hills will I
lift up mine eyes, from
whence cometh my salva-
tion.

For whom have I in hea-
ven but thee, and there is
none upon earth that I de-
sire in comparison of thee.

Into thy hands therefore
I commend my spirit, for
thou hast redeemed me, O
Lord, thou God of truth.

Blessed art thou who hast
lightened mine eyes, that I
sleep not in death.

Who hast delivered me
from the terrors of the night,
and from the evil that walk-
eth in darkness.

B 2

Who

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Who hast driven sleep
from mine eyes and slumber
from my eye-lids.

Thou art my God, and I
will thank thee; thou art
my God, and I will praise
thee. *Amen.*

III.

O Lord, thou hast searched
me out and known me, thou
feest my down-lying and up-
rising; Thou understandest
my thoughts long before.

For thou art about my
Path and about my Bed, and
spiest out all my ways.

Through thee have I been
holden up ever since I was
born,

for Devotion. 17

born, thou art he that took
me out of my mothers womb,
My praise shall be always of
thee.

Lead me then, O Lord;
in thy righteousness, and
make thy way plain before
my face.

Teach me to do the thing
that pleaseth thee; for thou
art my God; let thy loving
spirit lead me forth into the
ways of righteousness.

Shew thy servant the light
of thy countenance, and save
me this day for thy mercies
sake. *Amen.*

IV.

My voice shalt thou hear
betimes, O Lord, early in
the morning will I direct my
Prayer unto thee.

For thou art the thing that
I long for, thou art my hope
from my youth.

O be thou a place to hide
me in, and compass me a-
bout with songs of deliver-
ance.

For all the earth is full of
darkness, and cruel habita-
tions.

Set me up therefore up-
on the rock that is higher
than I, and I will not fear
what

for Devotion. 19

what man can do unto me.

For thou alone canst deliver my soul from death, mine eyes from tears, and my feet from falling.

O satisfie me therefore with thy mercy and that soon, that I may rejoice in thee all the days of my life.

Lead me forth in thy truth and learn me, for thou art the God of my salvation; in thee shall be my hope all the day long. *Amen.*

V.

Set a watch this day, O Lord, before my mouth, and keep the door of my lips.

Turn

Turn away mine eyes, that they behold no vanity, and let not mine heart be inclined to any evil thing.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart unto thee, that I may fear thy name.

Order my steps in thy word, that no wickedness may have dominion over me.

Hide me privily by thine own presence from the provoking of all men; keep me secretly in thy Tabernacle from the strife of tongues.

For I will set thee always
before.

for Devotion. 21

before me, thou shalt be on
my right hand, therefore I
shall not greatly fall.

Thou hast been my suc-
cour : Leave me not, neither
forsake me, O God of my
salvation.

But let thy merciful kind-
ness be this day upon me,
like as I do put my trust in
thee.

Glory be to the Father, &c.

As it was in the beginning,

&c. Amen.

*A Thanksgiving to God for
his Protection in the night.*

O Most gracious GOD,
whose eyes have been
open over me, when mine
were shut, and under the
shadow of whose wings I
have past this night in safety;
I do with all possible thank-
fulness humbly acknowledg
it, as thy great mercy that
thou hast not taken away
my soul this night (as in ju-
stice thou mightst have done)
but hast given me respite,
and afforded me one day
more to call upon thy name.

O

for Devotion. 23

O Lord, make me ashamed of my former unthankfulness, and wound my heart with the Consideration of mine own dulness, whom so many favours have not wrought unto more obedience; give me grace to consecrate the rest of my Life unto thy Service, and to redeem the time at least which I cannot recal.

And O thou who turnest the shadow of death into the light of the Morning, enable me powerfully to cast off all the works of darkness, and to keep my body and soul spotless and unblamable.

And as thou hast brought
me

me to the comforts of this day; so go along with me, I beseech thee, through all the parts and minutes of it, that in all my ways being guided by thy Counsel here, I may hereafter be received into thy glory even for the merits of thy dearest Saviour Jesus Christ. *Amen.*

A Morning Prayer.

O My dear Lord and maker from whom alone I look for blessing, continue I beseech thee to be the guide of my life; counsel me, govern me, lead me in the way that

for Devotion. 25

that I should go, or else I
shall wander from thee into
infinite errors.

O possess then all my bo-
dily senses, that my sinful af-
fections may find no place.
Leave me no more to my
own weakness, whereof my
frequent falls have given me
many and sad experiments.

Restrain rather those incli-
nations to which my nature
is chiefly prone, that their vi-
olence may never have power
over me to make me swerve
from thy holy will.

Let not the corruption of
these evil times prevail upon
me, but keep me from the
flattering and the lying lips,
D the

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the profane and blaspheming
tongue; stop my ears, and
shut up my heart against
them.

Strike such an awful reve-
rence into my soul, that I
may watch over all my acti-
ons, and carefully avoid
whatever may be dangerous
to my self, pernicious to o-
ther, or any way displeasing
unto thee; that so living in
thy fear I may die in thy fa-
vour, rest in thy peace, and
reign with thee in thy glory,
world without end. *Amen.*

So no inquired of the
no qu'ilis v'isq' s'is l'is
admonitionem quod non
agil' g'it' et l'is g'it' **A**
ad

*A Prayer for Forgiveness of
Sins.*

O My God, when I call
sadly to mind what I
have done and what I have
left undone, how careless I
have been to please thee, how
diligent to offend thee; how
passionately I have been trans-
ported towards the pleasures
of this life, how cold and hea-
vy in pursuing my everlasting
happiness: When I seriously
consider the vanity of my
affections, the folly of my
thoughts, the idleness of my
words, and above all the sin-

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fulness of my actions, I stand amazed at my self, that such a contemplation as this makes not my flesh to tremble, and my heart break at the very thought of it.

For, O my Lord, if thou shouldest be extreme to mark what I have done amiss, if thou shouldest enter into Judgment with me, what would become of me, for of so many millions of sins that I have committed, alas, I cannot answer thee one of a thousand.

But O my Saviour, thou who hast reveled it to me as a faithfull saying, that thou camest into the world for no other

other end but to save sinners ;
 thou who hast so solemnly
 sworn, thy delight is not in
 my death, but rather that I
 should live ; what shall hin-
 der thee to do that which
 thou delightest in, or what
 can hinder thee to save the
 soul thou comest into the
 world for.

O pardon and forgive then
 all my sins past, that nothing
 may hinder thee ; Lay them
 no longer to my charge, cast
 them behind thee, bury them,
 drown them, scatter them as
 a mist, and as a Morning-
 cloud let them vanish away.
 And when thou hast done
 this, O my merciful GOD,

D 3 leave

Leave not here, but go on :
Create in me a clean heart,
and renew a right spirit with-
in me ; let me feel once the
powerful effects, the saving
operations of thy grace , in
sincerity of devotion towards
thee, in bitterness of repen-
tance for offending thee, in
holy resolutions never wil-
fully to sin against thee more,
and in perseverance in those
resolutions, till I shall pass
out of this valley of tears in-
to those everlasting Joys,
where no evil can approach
me. *Amen.*

*A Prayer against Relapses
into Sin.*

O My gracious GOD,
the only stay and com-
fort of my soul; seeing thy
will is that in all things I
should sincerely serve thee,
and I through thy grace de-
sire nothing more than to do
the same. How is it, O my
Lord, that I still offend thee;
or why fall I so often into my
former follies?

Alas, thy Grace is not
wanting to me; but my un-
graciousness, and the corru-
ption of my nature, my slip-
peri-

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periness, and easiness to offend, my inconstancy in my best resolutions, and my forgetfulness of my former purposes is the cause of it.

And for this once more I humble my soul before thee, beseeching thee to lay aside thy rigor, and not to multiply thy anger according to the measure that I have multiplied my sins, but rather to remember whereof I am made, that I am as a flower, a wind, a vapour that passeth away, nay I am viler than all this, even weak and sinful dust and ashes.

And thou hast visited and considered me in these my de-

for Devotion. 33

despicable and wretched
Principles; O then shew
thy strength in my weakness,
thy glory in my infirmities,
increase in me daily thy re-
newing grace, and strengthen
me against all future tempta-
tions, that I may never start
aside again, like a broken
bow, but go on from grace
to grace, though it be with
weak and trembling steps,
till I shall appear before
the God of gods in Sion.
Amen.

*A Prayer to be prepared for
our last End.*

O Eternal GOD, my
maker, my redeemer,
I adore and bleſs thy holy
Name, that thou haſt with
ſuch admirable Patience not
only ſuffered me to live this
hour, but withal haſt mul-
tiplied thy daily bleſſings on
me, even then when I by my
finful life have moſt unkindly
and treacherouſly rebelled a-
gainſt thee.

But who knows, O mer-
ciful Lord, how ſoon thy
abused patience may end or
how

for Devotion. 35

how speedily thou maist call
me to a sad account for all
my former days so miserably
mispent?

For O how many are they
on whom the Morning Sun
hath shined, that shall not
live to see it set? And how
know I but this may be my
last day too? the only day
which thou, O GOD, hast
left me to set my soul in or-
der, and to prepare for that
day which never shall have
end.

O my dear Lord, suffer
me not then to neglect this
blessed season, but by an
heartty repentance speedily,
even this day, this instant to
return

return unto thee; that how
soon soever thou shalt call
me to my transmigration
from this Life, my Accounts
may be found Audited, my
Sins cancelled, and my soul
acquitted by the blood of that
lamb that takes away the sins
of the world.

Grant this; O my GOD,
for his sake that vouchsafed
to die for me, thy only Son
Jesus Christ the righteous.

Amen.

Advice

Advice concerning the Examination of the Conscience.

THe only Heaven that is afforded us upon earth, is Peace of Conscience; the only way to preserve that Peace, is to keep our selves unspotted from the world; or if we fail of this, (as who doth not in some degree?) to call our selves speedily to a strict account for it; for upon this depends not only our present Peace, but our future Happiness, according to that of our Saviour, *If you judge your selves you shall not*
E be

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be judged. The oftner this is done, the cleaner and the quieter your Soul will be. If you make it not your daily task, yet find a time for it at least once a week. But especially omit it not, when you prepare your self for the blessed Sacrament, for as the benefit of it being well managed amounts to no less than the saving of your soul; so the danger is as great on the other side, if you carelessly or wilfully neglect it.

S. Paul therefore is punctual, and vehement in pressing the *Corinthians* with it, where he lays a peremptory command upon them, *Let every*

for Devotion. 39

every man examin himself.

For this is no trivial ordinary Duty, no exercise on the by, but a work of high concernment, wherein the soul of a Christian seriously reflects upon it self, and the penitent sinner laying all the Actions of his life before him, arraigns, accuseth and condemneth himself.

And that this may be done with the more advantage, some hours at least, if not some day must be set apart for this examination.

Especially let the immediate preceding day be kept as the Eve to this great Feast, wherein you are to humble

E. 2. your

your self by Prayer and Fast-
ing, that you may be the
better disposed and qualified
for the performance of this
Duty.

For the carrying on this
private Affise and Trial of
our selves, devout men have
proposed many several me-
thods, but the most general
and approved way is to set
before you, as the most clear
and impartial glass, the Mo-
ral Law of God, with such
heightnings of it and dedu-
ctions from it, as either our
Saviour in the Gospel hath
drawn from it, or our own
reason well informed to make
use of.

The

The *Examination* by way
of *Articles* upon the
Moral Law, to every
particular of which
the Soul is to answer
itself, whether guilty
or not guilty.

*The Examination upon the
first Commandment.*

I.

DOst thou really believe,
O my soul, that there
is a God, or hast thou set
some secret touches of Athe-
ism within thee?

E. 3.

Hast.

II.

Hast thou doubted at any time of his Providence, or of his Power, of his Justice, Mercy or any other of his Attributes?

III.

Hast thou been willing to entertain Scruples of this Nature, and to listen to their Discourses, who turn the Reason that God hath given, as a weapon against himself.

IV.

Hast thou proudly ascribed the good that thou hast done unto thy own strength, or
impu-

for Devotion. 43

imputed thy sins and follies
to the necessitating and inevitable
Decrees of God?

V.

Dost thou think thy self
obliged to obey God, as well
as to believe in him, to love
him as thy Father, to fear
him as thy Judge, to praise
him as thy Maker, with daily
and most humble thanks for
all his Mercies to thee? Hast
thou done this, or wherein
hast thou failed?

VI.

Hast thou really in thy
thoughts no other Gods but
him? Hast thou set up no-
thing

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thing in competition with him, no Pride, no Pleasure, no Profit, no Self-Love, no Self-Interest of thine own?

VII.

Hast thou given credit to vain Predictions of men, to Dreams or Fortunc-tellers, or gone about to know any secret things by lot?

VIII.

Hast thou in thy Prosperity forgot thy God, or in thy Adversity hast thou put thy confidence more in worldly helps than him?

The

*The Examination upon the
Second Commandment.*

I.

DOst thou apprehend
God as an infinite, in-
comprehensible Essence, with-
out framing to thy self any
Bodily Shape or Form of
him that is invisible?

II.

Dost thou worship God in
or by an image, or any other
way which either he hath
forbidden or not comman-
ded?

Dost

III.

Dost thou give the worship that is due unto the Creator to any of his Creatures, either Saint or Angel? Or dost thou consider that he is a jealous God, who will have nothing lov'd, nothing honour'd by thee like himself?

IV.

Dost thou in all thy Addresses to him, either of Publick Prayer or Private, come into his presence, with reverence kneeling, and religiously bowing thy self before him, and before him alone?

The

*The Examination upon the
Third Commandment.*

I.

HAST thou used vain, impertinent customary Swearing?

II.

Hast thou sworn any thing false, knowing it to be so, making the Name of God a Broker to thy Lies?

III.

Hast thou been perjur'd by violating any Publick Oath made to thy lawful Superiors, or failed in any private Engage-

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Engagement which hath been
in thy power to perform?

IV.

Hast thou broken any voluntary, religious, deliberate Vow made purposely to God and to his Glory?

V.

How far hast thou kept that great and solemn Vow which was made for thee in Baptism; or hast thou seriously considered thy frequent and dangerous violations of it?

VI.

Hast thou given God, upon all occasions offered, the
Honour

for Devotion. 49

Honour due unto his Name,
or hast thou any ways spoken
of him without fear or reve-
rence ?

VII.

Hast thou abused either
Gods Name or any of his
Creatures in Curses or bit-
ter Execrations ?

*The Examination upon the
Fourth Commandment.*

I.

HAst thou kept the Lords
day holy, or hath it
been as a common day unto
thee ?

F

Hast

II.

Hast thou constantly sanctified this day, either by being present at the Publick Service of the Church, or (being hindred of this) by private Prayer and reading of holy Books ?

III.

Dost thou shew forth thy Charity this day in works of mercy to them that stand in need of thee ?

The

*The Examination upon the fifth
Commandment.*

I.

HAst thou loved, honour'd and obey'd thy Parents, thy King and Sovereign, and all that have a lawful Authority over thee?

II.

Hast thou upon all occasions assisted them to thy power, and offered up daily Prayers to God for them?

F 2

Hast

III.

Hast thou respected thy Spiritual Guides, such as labour for thy Soul; or hast thou grieved or despised any of those whom thou art bound to honour?

*The Examination upon the
Sixth Commandment.*

I.

DOst thou endeavour as much as in thee lies, to preserve the Lives of all Men, as bearing the same Image of thy Maker with thee.

Art

II.

Art thou a lover, a follower, a procurer of Peace among those with whom thy conversation is ?

III.

Hast thou been either causelessly or sinfully angry ? Hast thou born Malice, Hatred or Revenge in thine heart ? Hast thou forgiven, hast thou loved thine enemy for Christs sake, who loved thee when thou wert yet his Enemy ?

IV.

Hast thou compassionate bowels ? Hast thou to thy

F 3 power

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power fed and clothed them
whom thou hast known to be
ready to perish with Cold
and Hunger ?

V.

Hast thou been careful of
thine own life, or hast thou
any way hastned thine own
end by wilful Intemperance
or Disorder ?

*The Examination on the Se-
venth Commandment.*

I.

DOst thou consider that
thy body was made to
be a Temple of the Holy
Ghost

for Devotion. 55

Ghost, that whosoever therefore shall presume to pollute this Temple, him shall God destroy ?

II.

Hast thou preserved it in that purity which is required of thee, or hast thou defiled it by Fornication, Adultery, Lasciviousness or any other Uncleanneſs, of which the Apostle pronounceth, that they who do such things shall not enter into the Kingdom of Heaven ?

III.

Hast thou deliberately pleased thy self with any foul lascivious Thoughts or continued

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nued in them, to a delight?
Hast thou consented to them,
or hast thou rejected them?

IV.

Hast thou been careless in
avoiding the occasions and
approaches that lead into
those sins, or hast thou ex-
posed thy self either unwari-
ly or wilfully to Temptation.

V.

Hast thou delighted in
wanton Company, in unchast
Songs or unclean Discourses?

The

*The Examination on the eighth
Commandment.*

I.

HAst thou taken away
from others by deceit
or violence that which be-
longs not to thee? Hast thou
injured ~~no~~ man in his rights?

II.

Hast thou defrauded Ser-
vants of their Wages, La-
bourers of their Hire, or Cre-
ditors of such Debts as thou
art able to satisfie?

The

*The Examination upon the
Nineth Commandment.*

I.

HAst thou upon all occasions been witness to the truth, without fear or flattery?

II.

HAst thou said any thing falsely that hath been injurious to the good Name and Reputation of another? Or hast thou pleased thy self either in inventing or spreading rumors of that kind?

III.

Dost thou willingly give ear to Slanderers, and to such as go about with lies, or dost thou abhor them both in thy self and others?

The

*The Examination upon the
Tenth Commandment.*

I.

DOst thou rest contented in that Condition or State of Life wherein God hath placed thee, or hast thou at any time inordinately lusted after that which belongs to others?

II.

Hast thou entertained secret Coverings in thy thoughts, with any delight or complacency? Or hast thou labour'd to restrain them and quench them in their first beginnings?
When

When you have consider'd seriously, and answered your self in these particulars one by one; Sum up the Account you have made, where you find your self innocent, give the glory to God, whose Grace hath kept you from falling into those sins; but where you find your self guilty, humble your self before God in Prayer, confessing sadly the evil you have done, and imploring mercy in these or such other words as the devotion of your heart shall suggest to you.

An

An humble Confession after Examination.

O The God of my Soul,
with all humble Re-
verence I appear this day be-
fore thee, not as the proud
Pharisee to justify my self,
but as the poor Publican who
striking his brest durst not lift
up his eyes toward heaven,
nor say any more than this,
*Lord be merciful to me a sin-
ner.*

For I have sinned, O Lord,
I have sinned; Wo is me,
I cannot cast my searching
eyes into any corner of thy
G Com-

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Commandments, but I find my self miserably guilty.

But in what manner soever I have offended thee, O my merciful Lord, whether in Thought, Word or Deed, whether secretly or openly; I am now sorry for it from the very root and bottom of my heart, beseeching thee to look compassionately upon the frailty and ignorance, the wilfulness and presumption of my Life, and graciously to forgive all that I have done amiss.

For alas, I am neither able to stand thine indignation, nor present thee with any thing of mine own, but Tears
and

for Devotion. 63

and Prayers, to appease thine
anger : Be reconciled there-
fore to me, O God, in the
bloud of thy dear Son, which
was so freely offered up to
thee as a full Ransom for the
sins of the whole world. O
require not that payment a-
gain of me, poor and a bank-
rupt sinner ; but for his sake,
for his abundant Satisfaction
sake, cancel the hand-writings
that are against me ; blot out
all my sins past, new and old,
and for the time to come, let
there be an everlasting Tie be-
tween my Soul and thee, that
thou maist be my God, and
I may live and die thy Ser-
vant. *Amen.*

*A Protestation to be made after
Confession.*

O My great and glorious God, I who am less than the grain of dust that hangs upon the balance, profess seriously and with the remorse of a wounded Spirit, that I am not only sorry but ashamed and confounded within my self, that I have so many ways sinned against so good a God, so gracious a Father: But what is past I cannot recal, though thy mercy may forgive.

But for the time to come,

I

for Devotion. 65

I call all thy holy Angels to witness, that I this day sacrifice my self wholly to thee, resolving to break off from all sinful courses, and fully purposing never to offend thee more. But because thou knowest my failings, and my weakness is not hid from thee, I beg of thee, O my God, to shew thy strength in my weakness, and to confirm my infirm mind in this holy Resolution. That so never repenting of this Repentance, nor wavering in those Resolute Purposes, which I have now by thy Grace so deliberately made, I may go on constantly in a

G 3 pure

66 *holy Rules*

pure and holy life till in the
end of my days I come to
everlasting Joys, which thou
hast prepared for them that
love thee, through Jesus
Christ my Lord. *Amen.*

CONFESSIO

AN

*A Prayer before the receiving
of the Holy Sacrament.*

DISPOSITIO

O My most blessed Savi-
our, who in the bow-
els of thy mercy towards
Mankind, didst not only offer
thy self a Sacrifice for the
sins of the whole world, but
didst institute this heavenly
and holy Sacrament, as the
means to convey the Bene-
fits

for Devotion. 67

fits of thy pretious Death to
all such as with Humility and
Repentance come unto thee:
Accept, I beseech thee, this
my humble Address, who
here present my self a woful
sinner, I confess, but such a
one, who am heartily sorry
for my sins and penitent for
my offences.

Direct me therefore, O
my GOD, in this great
Action with such a reverent
and awful Fear, that all
the Faculties of my Soul
may be attentive, rightly
to apprehend, and joyfully
to receive this wonderful
Mystery of thy Body and
Bloud.



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O my Lord, I am not worthy that thou shouldst come under my roof; let thy Holy Spirit therefore before thy coming prepare and dress up a Lodging for thee in my Soul, cleansing it from the stains of Sin, and suffering nothing to abide in it, that may keep thee out; so that being wholly possess'd by thee, all sinful thoughts and unclean suggestions may not only presently vanish, but never find entrance more.

Grant this, O my Jesu, and so, this day, receive me into thy Favour, that I may with Joy receive thee into my Soul, and being once uni-

for Devotion. 69

united with thee, thy Grace
may never depart from me,
that so thou maist live in me
and I in thee for ever. *Amen.*

*A Thanksgiving after the Re-
ceiving of the Sacrament.*

O Lord, the only Spring
and everlasting Foun-
tain of all good, who hast
this day revived and quick-
ned my poor Soul by giving
thy self unto me after a won-
derful way in this Blessed
Sacrament, I praise and glo-
rifie thy holy Name for this
thine infinite Mercy; beseech-
ing thee to crown what thou
hast

70 **Holy Rules.**

hast begun, by a continual supply of thy heavenly grace, that I may never forget whom or what I have received; but being purified by thy Bloud and strengthened by thy Body against all future Temptations, I may constantly run through all the parts of an holy Life, to the possession of thy glorious Kingdom, world without end. *Amen, Amen.*

Rules

Rules of Devotion to be observed toward the Evening or some time of the Afternoon.

I. **T**Hat you fail not (unless some extraordinary or unavoidable accidents hinder you) to allot some part of the Afternoon or toward the Evening for the advantage of your Soul; when freeing your self from business and company, you may retire into your Closet or private Oratory, and there direct your thoughts without disturbance upon God alone.

II. That

II. That being thus retired you constantly make it your business to read some part of the Holy Scripture, (especially in the Psalms, which if all other Books of Devotion were lost, are sufficient to supply us in that kind;) having begun there, go on to the reading of some part of the New Testament, not carelessly or in haste, as if you had a mind to have done, but so attentively, as to be able to give some account of what you have read, or to single at least some one passage or more out of it, to be laid up in your Memory, and to be made use of in
the

for Devotion. 73

the Practice of an holy Life.

III. That in this time of retirement, you lay all things aside, that may divert you from Holy and Heavenly thoughts, considering that you set your self in the presence of God, and that you are to give him an account of what you are doing, which that you may the better do, you may begin with this Prayer.

*A Prayer upon the Entrance
into your Closet.*

O My great and gracious
God, whose infinite
Mercy it is, that I have this
H mi-

minute of my life left me, I
here appear in thy presence, la-
menting sadly, that so much of
my time is already lost either
in doing ill, or doing nothing,
or in doing that which hath
been unprofitable and vain;
O grant that I may redeem
the hours that are past, and
dispose of those that are to
come in serving thee hereafter
with a devout heart and ear-
nest and passionate affections;
draw me off more and more
from the pleasures and vani-
ties of this life, that I may
the better settle my wavering
and divided Soul upon thee
alone; and since at this time
I have here retired my self,
that

for Devotion. 75

that I might the more freely
commune with my own heart
and meditate on thine Holy
Word; let thy Blessed Spi-
rit assist me, that I may not
only barely remember what
I read, but digest it into the
practice of an Holy Life, to
the Comfort of my Soul, and
the Glory of thy Name,
through Jesus Christ, *Amen.*

Prayers towards Bed-time.

I.

Let my Prayer, O Lord,
be set forth in thy sight
as the Incense, and let the
lifting up of my hands be as
an Evening Sacrifice.

E 2.

For

76 . Poly Rules

For thou, O Lord, hast granted me thy loving kindness in the day-time, and therefore in the night-season I will think on thee, and make my prayer to the God of my life.

O thou that saidst, Let there be Light, and there was Light, Open mine eyes, that I sleep not in death.

Make me to commune with my own heart upon my bed, and to search out all my ways.

That I may lament my sins as thy servant *David* did, and cry unto thee for mercy.

Consider and hear me, O God, and under the shadow of
of

for Devotion. 77

of thy wings and let my soul
rest in thee. *Amen.*

II.

Blessed art thou, O God,
who makest the out-goings
of the Morning and Evening
to praise thee.

Who hast not cut off my
life this day, nor shut me
up in the grave where all
things are forgotten.

I will not suffer therefore
my eyes to sleep nor my eye-
lids to slumber, till I have
prepared my heart for my
God to rest in.

For thou art my God from
my youth, thou hast num-
bred out my days and nights,

E 3

that

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that I might serve thee; thou givest thy beloved sleep, and makest them that fear thee to rest in safety.

Thou deliverest me from the terrors of the night, and from the evil that walketh in darkness.

Return then unto thy rest, O my soul, for God taketh care of thee. *Amen.*

III.

Lord, let me make my Prayer unto thee in an acceptable time.

Teach me to remember thee in my bed, and to think of thee when I am waking.

for Devotion. 79

O thou Watchman of *Israel*, that neither slumberest nor sleepest, watch over me this night.

Give thy Angels charge over me, that the spirits of darkness may not come near me.

That no evil thoughts may betray me, nor any sad or sinful dreams disturb my quiet.

For into thy hands, O Lord, I commend my spirit, for thou hast redeemed me.

O keep then what thou hast redeemed, and let not thy servant whom thou hast died for, perish for ever. *Amen.*

A short Prayer.

O GOD, my everlasting keeper, blessed be thy name for evermore, for thou madest me when I was nothing, thou redeemedst me when I was worse than nothing; thou hast so multiplied thy mercies on me through all the minutes of my life, that the Sun hath never yet rose or set upon me without new Blessings from thee.

And as thou hast done so much for me already, for which I pour out my very
Soul

for Devotion. 81

Soul in thankfulness, so in the same degree of lowest humility I humbly beseech thee to continue thy care of me this night, and so to shadow me under the wings of thy protection, that neither visible nor invisible enemies, neither sin nor danger may approach to hurt me.

That so when the joyful Light of the day shall return again, I may rise in safety with an unspotted Soul, and a Body fitted to be the Temple of thy Holy Ghost, even so Lord Jesu, *Amen, Amen.*

Is

Is any afflicted, let him
pray.

*The Complaint of an afflicted
Soul.*

I.

BEhold, O Lord, I am
as a bruised reed before
thee, O break it not.

I am as smoking flax, O
Lord quench it not.

Send down from on high
and visit me.

Save me out of many wa-
ters that are come into my
soul.

For I have been left unto
thee ever since I was born.

Thou

for Devotion. 83

Thou hast been my God
even from my Mother's
womb.

O go not then far from
me, for trouble is near at
hand, and there is none to
help me.

The sorrows of my heart
are enlarged, O bring thou
me out of all my troubles.

Thou hast formerly been
my succour, leave me not
now neither forsake me, O
God of my salvation.

For from the ends of the
earth will I call unto thee,
when my heart is in heavi-
ness.

O forgive all the offences
of thy servant, which have
justly

84 **Holy Rules**

justly brought these bitter things upon me.

Take away at last all thy displeasure, and turn away from thy wrathful indignation.

Arise and help me, and deliver me for thy mercies sake.

O God make speed to save me.

O Lord make haste to help me.

II.

IN the time of my trouble
I will call upon thee, O
God, in my heaviness I will
cry unto thee and unto thee
alone.

For

for Devotion. 85

For whom have I in heaven but thee, or whom shall I desire on earth in comparison of thee?

My flesh and my heart fails me, but thou art the strength of my heart and my portion for ever.

But how long wilt thou forget me, Lord, for ever?

How long wilt thou hide away thy face from me?

How long shall I seek counsel in my soul, and my spirit be thus troubled within me?

In my prosperity I said, I shall never be moved.

But as soon as thou didst hide away thy face from
I me,

86 **poly Rules**

me, I was troubled.

But will the Lord absent himself for ever? Will he be no more intreated?

Hath God forgotten to be gracious, or will he shut up his loving kindness in displeasure?

Alas innumerable troubles are come upon me.

They have laid such hold upon me, that I am not able to look up.

There is no strength left in me, O my God, neither know I what to do, but mine eyes are towards thee.

I am troubled above measure; help me, O God, or else I shall sink under the burthen.

O

for Devotion. 87

O consider what thou hast
laid upon me ; forsake me
not when my strength fails
me.

But in the multitude of
my sorrows that are in my
heart, let thy comforts be the
refreshing of my soul.

O my God, the more
weak I am, the more let thy
strength be made shewn in
my weakness.

And suffer no temptation
to seize upon me, but such
as thou shalt give me grace
to overcome.

O Lord hear my Prayer.

And let my cry come unto
thee. *Amen*, sweet Jesu,
Amen. Amen.

The Prayer.

O My dear God and most merciful Father, who hast not only directed but encouraged me in all my troubles to call upon thee ; hear, I beseech thee, the Complaints that I now make, and the Prayers which I pour forth in the anguish and bitterness of my spirit ; for thou hast shewn me heavy things, O God,

And in the midst of all my prosperity hast been pleased to mingle a bitter cup for me.

What

for Devotion. 89

What the troubles of my heart are, how heavy they lie upon me, how deeply they wound me, I need not labour to express to thee, for all my comfort is, that nothing is hid from thee.

For not only the Blessings which thou hast poured upon me through all the minutes and moments of my Life; but the Afflictions which I now groan under, come from the same hand to rouse me, and awake me to a more devout and earnest way of serving thee.

And since it is thy own work, look down with the more pity on this wounded

90 **Poly Rules**

Soul of mine, See, O my God, how I pant and labour under the heavy scourge of thy displeasure, a scourge which my own Sins have twisted, and mine own Iniquities have drawn down upon me.

But, O my dear Father, to whom it is more easie to do all things, than for me to ask any thing that is good.

Thou that hast promis'd to all them that love thee, that they shall not be tempted farther than they are able to bear.

Give, I beseech thee, that measure of grace and patience to thy sad and afflicted

for Devotion. 91

sted Servant ; that I may not only endure what thou layest upon me, but entirely, willingly and chearfully submit my will to thine.

And O thou God of comfort and Spirit of all consolation, be not only with me, but with all of my relations that mourn in secret, either for their own Sins or Sufferings, or whatsoever Bitterness thou shalt think fit to lay upon us.

O teach us all to look up to the hand from whence these Judgments come, to kiss and to adore it.

And when thou hast done so, let thy mercy go one step farther:

farther with me, and compose my troubled mind into such a calm that none of my Sufferings (whatsoever they are or may be) may either make me repine at thy Judgments or despair of thy mercies ; but rather let all that is afflictive to me serve only to wean me from the world, and to draw me the nearer to thee ; but because this cannot be done without thee , O thou preserver of the children of men, behold I throw my self and all that is dear to me clearly and intirely into thine arms to do with me whatsoever shall be good in thine eyes.

A

for Devotion. 93

And therefore amidst all the unquiet thoughts, which now trouble and disorder me; say unto me as thou didst to thy Disciples in the storm, *Fear not, for it is I.* Or else if thou shalt find it better for me, that I should find no calm abroad in the midst of the various changes and chances of this world, let me find it at least in my own breast and bosom, and possess my soul in patience, whatever other storms thou shalt please to raise against me, that so placed under the shadow of thy wings, and refreshed here with the comforts of thy Spirit, I may
long

94 **Holy Rules**

long earnestly for that blessed day, when all tears shall be wiped from mine eyes and all sorrows shall be forgotten.

Grant this, O my God, for thy Sons sake, who sits at thy right hand to mediate for me. Grant it for thy Holy Spirits sake, who pleads for me and all that love thee, with groans that cannot be expressed. Grant it for thy own sake, O my God, who art never more thy self, than when in the midst of Judgment thou remembrest Mercy. *Amen. Amen. Amen.*

28 MR 59

F I N I S.

